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WEEKLY REVIEW.

—The dedicatory ceremonies of the Victoria Jubilee Institute Building at Palanpur, at which Colonel Le Geyt made an elaborate speech on the rapid progress and beneficent influence of Education in Palanpur, were closed with a *nautch!* Think of a building erected to commemorate the Jubilee of our beloved Queen Empress being dedicated under a salute of thirty guns, an educational speech, and a *nautch!* Colonel Le Geyt ought to have been ashamed to have his name appear in connection with the disgraceful affair. Those participating in the *nautch* ought to be made to feel the weight of the insult offered to Britain's Queen. Religious neutrality is certainly bearing mixed fruit.

—The lecture by the Rev. Wm. Bell, M. A., at the General Assembly's Institution on "The Meaning and Aim of Sacrifice," was carefully prepared and well calculated to lead the native mind to see the importance of the sacrifice "once offered." Owing to the lecture by Prof. R. G. Bhandarkar, M. A., at the Free Church College Hall, the attendance was not all that could have been desired.

—A site for the Bowen Memorial Hall near the Framji Cowasji Institute being available, the Committee, having the matter in charge at a meeting on Monday evening, decided upon an offer to Government for the site which it is thought will be accepted. The Committee also decided to ascertain how much each missionary society, working in Bombay, will give to the project, and to open a subscription with Rs. 75,000 as the minimum to be raised. The sum looks large but when we think of the long life and the self-sacrificing efforts of the lamented Mr. Bowen in this city we are led to believe that those for whom and among whom he laboured ought to willingly and gladly furnish the amount required. As soon as the subscription is formally opened, we shall lay the matter before the readers of the *Guardian*, asking that these, who have so long feasted at the weekly table spread for them by the now sainted George Bowen, will contribute liberally to raise for him a memorial so suitable as a hall where the Word he lived to preach, may be preached by all the missionaries in this great city. India has never had her soil trod by foot of man worthier of a noble memorial than the Rev. George Bowen. It is earnestly hoped that all classes may aid in this good work.

—Infant-marriage was the topic of discussion at the Bombay Missionary Conference on Monday evening. A lengthy paper was read by the Rev. Mahadevrao Nikambe, and brief, pointed addresses were given by the Rev. A. B. Wann, and the Rev. Dr. Mackichan. Mr. Wann called attention to the danger of overdoing the matter of reform. From the standpoint of public morality, marriage is desirable at as early an age as is consistent with the health of the parties and the well-being of their offspring. He would advocate stringent laws, making marriage below proper age an offence punishable under the penal code. Dr. Mackichan advocated legislation, in a milder form. Let the government refuse to enforce these infant betrothals, if, on coming to proper age either party desires to be released. It is to be greatly regretted that the evening was so far spent before definite action could be taken in the shape of a strong memorial to lay before Government, that the whole matter has to lie over for action at a later date.

—Advocates of legislation in this matter are met by the assertion that the function of law is to prevent vice, not to promote virtue. To this we demur. No such negative view of law can be correct. Law must champion the cause of the oppressed. Law must encourage the good. At the least we may fairly demand that the laws of a Christian nation shall not be used to enforce unrighteous customs, and perpetuate institutions so fraught with physical, intellectual, and moral evils as those of infant marriage, and compulsory widowhood. We must remember that the apostolic statement, "by the law is the knowledge of sin," has its bearing upon the law of nations as well as upon the code of Sinai. The educating force of judicious legislation at this point would be beyond calculation.

—The refusal of Christian workers to enter heartily into the efforts of enlightened native gentlemen to secure the abolition of the pernicious practice of Infant-marriage, because the latter are not seeking it as a religious, but rather as a physical or intellectual reform, is most unwise. On the same principle we should demand that every temperance reformer be actuated by religious motives. The Saviour had only a rebuke for those zealous disciples who forbade others to work for Christ because they followed not with them. The physical and intellectual have an intimate relation to the moral and spiritual. In fact a great hindrance to the conquest of this Empire for Christ is the physical and intellectual blight caused by centuries of immature marriage. Every worker in this reform ought to be hailed with joy. Any *shibboleth* will only weaken forces which demand united action.

—We hail with great joy the action of the Rajpoots as noted in the following extract from the *Times of India* :—

"In the matter of social reform Rajpootana has afforded a splendid example to the whole of India. Everyone is aware that the heavy expenditure which is, from pure force of custom, launched out into on the occasions of marriage, is one of the most grievous burdens the natives of this country voluntarily impose upon themselves. Not unfrequently families are ruined by the practice, and estates are encumbered with a load of debt that is never shaken off. The natives in this matter have shown themselves very slow to break from the trammels of traditionary custom, and anything, therefore, in the way of an influential lead in the proper direction is peculiarly welcome. This lead the Rajpoots have taken, the whole of the various States having banded together and unanimously resolved to curtail, according to a fixed scale, these marriage expenses. But, more than this, they have also made a blow at the system of infant marriages, and have fixed the age of the bride at 14 and of the bridegroom at 18. The great feature of these splendid reforms is that they are inaugurated, not in one or two single States, but over the whole large area of Rajpootana, the rules having been agreed on and ratified by delegates from the twenty Rajpoot States in presence of the Agent to the Governor-General and the Commissioner of the British District of Ajmere-Merwara."

We trust their example may be followed by many other native states.

—The *Rock* of 16th ult., has a vigorous article on holy water. After showing its religious use among the heathen, and the judgment of the early church that it is of pagan origin the article concludes by saying:—

"Could evidence of the unscripturalness of this rite of holy water be more complete? Denounced by the early Christians as, and admitted by the heathen to be, a pagan rite, both are against the idolatrous Church of Rome. How striking in its significance is this? What a difference do we not see between the views of the Christians of Ancient and the Papists of Modern Rome? The first, satisfied with the purity and simplicity of the Gospel, denounce holy water as "impious, detestable, abominable," and irreconcilable with the tenets of Christianity—nay, more, they stamp it as "a contrivance of the Devil to delude mankind." The second use it in all their offices, and not satisfied with having it in their churches, at their religious services, even to the sprinkling of a dead body at the grave, they advise it being kept in bedrooms to protect from injury and temptation, and as a perfect security against the snares of "that wicked one who goeth about as a roaring lion, seeking whom he may devour."

—The letters of Queen Victoria to General Gordon, published by consent of the Queen by Miss Gordon, struck the Radicals a hard blow. The public regard the severe criticism of their action in abandoning the brave man as just, and have a fresh proof of the interest of Her Majesty in the troubles of her subjects.

—Prof. Drummond recently said, "The need of the world is not more Christians, but Christians of a better stamp." These words remind us of the test applied to Gideon's forces before battle: not quantity but quality, is what is demanded. A Hebrew Rabbi in New York contends that the familiar passage, "Not by might nor by power, but by my Spirit, saith the

Lord," ought to be rendered, "Not by numbers nor by power, &c." John Wesley said if he had ten men "who loved nothing but God, and feared nothing but sin, he could lead all England to Christ in five years," and he was not so far from Scriptural warrant as might at first appear. Undoubtedly the reason why we do not more rapidly grow in grace and more rapidly conquer the world for Christ is because we are not more holy. God connects holiness of heart and life inseparably with fruitfulness in the work of God.—John 15: 5. I Pet. 1: 5-8.

—Miss Clara M. Swain, M. D., Miss E. Knowles, and Mrs. F. L. Neeld, all of the North India M. E. Mission, sailed for America *via* the Continent on Wednesday, April 4th, per s. s. *Asia*, of the Anchor Line. Rev. Mr. and Mrs. Shillidy and family, of the Irish Presbyterian Mission and Miss Fallon of the I. F. N. S. & I. Society left for England by the same steamer.

—A sad experience has befallen the American Marathi Mission and the cause of Christian education in Western India in the sudden death by small-pox of Professor W. N. de Regt., M. A., of the Ahmednagar College. Mr. de Regt. was a graduate of Hamilton College in Clinton, N. Y., in the United States, where he also pursued a post-graduate course in Science and obtained his degree of Master of Arts. He reached Ahmednagar on the first day of last November, and since then had endeared himself to his fellow missionaries and his pupils, and had prospects of much usefulness. On March 25th he fell sick, with what proved to be a virulent attack of confluent small-pox, and died at midnight of April 2nd.

—We have also to express regret at the sickness of J. S. Haig, Esq., Principal of the C. V. E. Society's Normal School at Ahmednagar, which led to his recently leaving India for England. Mr. Haig has had an honorable and unique part in Christian education in Western India, as the majority of the Christian teachers who use the Marathi language and many preachers and pastors have had the benefit of his training. As principal of the Ahmednagar Normal School he made it a thoroughly Christian institution. It is to be earnestly hoped that he may be able to return to his important post. In his absence Rev. A. Hume, of the American Mission, is superintending the institutions of the C. V. E. Society, in Ahmednagar.

—Attention is called to the monthly meeting of the Indian Temperance Association at the Y. M. C. A. Rooms, Apollo Bunder, on Monday next, at 8 p. m. A large attendance is hoped for.

MINUTE OF BOMBAY MISSIONARY CONFERENCE, RELATIVE TO THE DEATH OF REV. GEO. BOWEN.

The Conference would put on record at its monthly meeting the sense of the deep loss it has sustained in the death of its beloved and honoured fellow-labourer the Rev. Geo. Bowen. From the formation of the Conference he took the liveliest interest in its concerns; and his loving spirit, wise counsel, and readiness to help in every good work, were of the highest service to those associated with him.

To all his brethren he was an example in faith, humility, and patience. To the native church especially he gave his warmest sympathies, his fervent prayers, and unceasing diligence to foster its growth in spritual power. To the inhabitants of this land he was a witness for the truth, not only by his labours abundant in preaching and spreading the Gospel, but by a holy, consistent, and Christ-like life.

His rare literary gifts, which might have won him a reputation in the world of letters, were consecrated to the cause which was so dear to his heart. For many years he edited the *Bombay Guardian*, a weekly religious journal, which became distinguished under his direction for its evangelical tone and sagacious comments and suggestions on matters of missionary and general interest. His devotional works are highly prized for their ripe wisdom and piety. He was the author of many tracts in English defending, expounding, and commending the Christian Faith; and his powers of reasoning and unique experiences before conversion singularly fitted him for this task. His thorough knowledge of the Vernacular rendered his services invaluable in the work of Bible translation, and the cause of Marathi Christian literature generally.

But the most striking trait of his character was the catholicity of spirit which enabled him, without wavering in his adherence to principles and methods of work which he deemed most in accordance with the Word and spirit of the Gospel, and the needs of the time, to co-operate heartily with Christians of every name, and to sympathize with every form of effort which had as its aim the glory of the Redeemer.

The Conference would magnify the grace of God which sustained their brother through so long a life of signal devotedness and self-sacrifice, crowned at length with the reward of the faithful servant. And the Conference would earnestly pray that a double portion of his spirit may be diffused among all who are left to carry on the work of evangelizing India; and that his death may be used in the Providence of an All-Wise God to speed the triumph of the Kingdom of His Son in this land.

NOTICES OF BOOKS, REPORTS, etc.

"The Doom of the Majority," is the gloomy title of a book by an American unitarian, Mr. Samuel J. Barrows. The author starts out to prove that Evangelical Christians and creeds, condemn the majority of mankind to hell eternally. To establish these points he quotes largely from what he is pleased to call *Orthodox* writers, interjecting comments to explain the quotations.

Some admissions are made, which those who do not accept universalism will hail. The author states that before orthodoxy can change its belief in eternal punishment, it must change its estimate of the Bible. This is what we are perfectly willing to concede. As long as the Bible stands as it is, it utterly refuses to square with universalist teaching. We do not believe the faith of the churches of to-day is pinned to any creed that consigns the majority of mankind to eternal misery. This much may be regarded as settled: Christ died for all. His Spirit takes of the things of Christ and shows them unto all for whom He died. And no one will be finally lost who does not refuse the light thus brought. Any theology which teaches the damnation of infants and of heathen *en masse* is a libel on the character of God. We think our readers can guage the book by the following quotations: "Not until we have put aside as unbiblical, unreasonable, and untenable the orthodox view of the nature and origin of the Bible, and are prepared to treat it simply as a collection of religious and historical books of purely human origin, resting on the same basis as all other religious books, are we in a position to ask what the Bible is, and what it teaches." That is; Decide what the Bible is and then ask what it is. Decide what it teaches, and then ask what it teaches. Again "The writer of the fifty-third chapter of Isaiah no more thought of Jesus when he wrote that chapter, than he thought of Abraham Lincoln."—This is Biblical criticism, with a vengeance. We are heartily sick of the kind of criticism which fixes its beliefs and then forces the Bible to *fit them*. —Better discard the Bible altogether.

The Report of the Irish Presbyterian Mission in Gujerat and Kattiawar, and of the Zenana Mission for 1887, is a neatly-bound, well-arranged compendium of the years work. The typographical work is tastefully done.

From the report we note that the Mission had 8 missionaries, 6 Zenana agents, 21 Evangelists, 5 Colporteurs, 49 Christian, and 91 non-Christian school-teachers, with 43 native schools, and 2,686 scholars. Of the 96 orphans the mission has charge of, 53 are children of Christians and 43 of non-Christian parents. During 1887, 58 adults and 89 children were baptized. The number of communicants is 315. The Report notes with sorrow "the deplorable division caused in our ranks by the Salvation Army." And states "that a number of our church members were alienated from us, and, in many cases, afterwards alienated from every Christian influence, and are now living careless, godless lives." Such things cannot be regretted too deeply, nor too studiously avoided by all those who truly desire to save India. There is room for all. "Not building on another man's foundation," seems rather more Pauline, than suits the Army. The tone of the report is hopeful.—Loyal work is being done.

The minutes of the Twelth Session of the South India Conference of the M. E. Church, are out. The substance of the work done having already appeared in these columns, attention is only called to the excellent taste displayed by the M. E. Press, Vepery, Madras, in grouping the type and arranging the matter. They may be ordered of the above Press at 5 annas per copy, exclusive of postage.

The Thirteenth Annual Report of the Mission to Lepers in India, is before us Surely a more Christ-like work could scarcely be undertaken, than that of this mission to the poor, doomed lepers. The year has witnessed some advance in their work. At-

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tention is called to the pressing need of a more liberal support of the work. Correspondence with the Secretary, W. E. Bailey, Esq, 17, Glengyle Terrace, Edinburgh, is invited.

THE *Harvest Friend* for April contains very helpful matter. The paper on immediate baptisms, by Rev. S. Knowles, M. A., ought to be prayed over by every missionary. We believe he is on the true gospel line.

WE acknowledge with thanks the receipt of the Report of the Bombay Auxiliary to the British and Foreign Bible Society, for 1887. The Report and Financial Statement of the M. E. Church, Chadderghaut, for 1887, and the official G. I. P. Railway Guide for April, May and June 1888. Also the *Claims of Jesus*, and the *Miracles of Jesus*, by K. S. Macdonald, M. A., Calcutta. We earnestly hope for these brief papers by Mr. Macdonald a wide and careful reading.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to THE EDITOR, GRANT ROAD, BOMBAY. *Exchanges will please note this address.*

Business communications to be sent to THE MANAGER, BOMBAY GUARDIAN, TWO TANKS, BOMBAY.

The Bombay Guardian.

SATURDAY, APRIL 7, 1888.

THE NEW COVENANT.*

"THEY shall all know me from the least of them unto the greatest of them, saith the Lord."—Jer. xxxi. 34. We are apt to suppose the meaning of this to be that all mankind shall be made acquainted with the Lord. Such a truth appears to be distinctly set forth in other passages; but this particular promise is limited in its scope. If we look at the context, we shall see that it is so. The subject of this prophecy is the new covenant. "I will make a new covenant with the house of Israel and with the house of Judah, Not according to the covenant that I made with their fathers when I brought them out of the house of Egypt. This shall be the covenant that I shall make with the house of Israel; after those days I will put my laws in their hearts, and will be their God, and they shall be my people. And they shall teach no man any more his brother, saying, Know the Lord, for all shall know me from the least to the greatest." The promise is to those with whom the covenant is made, and only to them. The New Covenant is the New Testament. The Epistle to the Hebrews furnishes us with an inspired warrant for this application. This very passage is quoted in the 8th chapter of that epistle, and is referred to in the 9th. Christ is declared to be the Mediator of this new Covenant. "He is the Mediator of the New Testament (Covenant) that by means of death for the redemption of the transgressions that were under the first Testament, they who are called might receive the promise of eternal inheritance." The sacred writer points out the passing away of the old, and the introduction of the new, through Christ, and makes it as clear as any thing can be that the covenant has relation to all those who truly believe on the Lord Jesus. Likewise in the 12th chapter the sacred writer expresses in a different way the same transition from the old to the new covenant, thus: "Ye are not come unto the mount which might be touched &c.; but ye are come unto Mount Sion,—and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling," &c. The promise then corresponds to that in Joel; under the present dispensation, there is a covenant made between God in Christ and each individual who believes on him; the covenant on the part of the believer is to the effect that he will cease from his own works as a ground of reliance and give up all trust grounded on any supposed ability of his own to set himself right with God, and will know of no way to God but through Him who shed his blood for him, and whoever lives to intercede for him. And God, on his part, covenants to forgive him freely for the sake of Christ and to give him the Holy Spirit to dwell in him. Led by the Spirit, the believer feels his habitual reliance on Christ not only for acceptance with God but also for the power to depart from all iniquity. Now there are thousands of Christians in all our churches, who suppose that they have a true faith in Christ, but who are to this day under the old covenant, and have not availed themselves of the glorious spiritual blessings purchased for them by the Mediator of the new Covenant. They are unconsciously under the covenant of works. They of course always pray in the name of Christ, and recognize him as the only Saviour, but they have no conception of the salvation that he has wrought out for them. Perhaps we could not illustrate this matter better than by referring to the experience of Charlotte Elizabeth. Some time after her marriage, but while still young, she became very religious, and, spending much time in prayer, she thought she was making God her debtor to a large amount. One day, when she kneeled down to pray, the strangest alarms took hold of her spirit; God appeared to her as a God of glorious power and of inapproachable majesty, and she found herself unable to pray. The holiness of God seemed to pour contempt on any thing she could say in the way of prayer. All her fine prayers departed from her. She was without a throne of grace. Often, she relates, after kneeling a long time, I have laid my face upon my arms and wept bitterly because I could not, dared not, pray. She began to examine herself rigorously as to the reason why she was so alarmed at the thought of God. What was she to do? "To reform myself, certainly," she thought, "and become obedient to the whole law." She made a little book, wrote down a list of offences, and made a black dot opposite each sin she found herself committing. Soon her book became a mass of black dots. As fast as she examined herself, she found transgressions and failures. To find them was not to get rid of them. She could do the first, but not the other. More than ever alarmed, she threw the book into the fire, and sank into an abyss of gloomy despair. She dared not read the Bible because it condemned her. In the presence of God's perfect law, she was overwhelmed with a consciousnes s of sinfulness and present helplessness, and she remained without hope. One morning, lying on the sofa, possessed with the gloomiest forebodings, books were brought to her, which had been sent by a friend, in the hope they might cheer her a little. She took up one of them mechanically, and found it to be an account of a young man, and it described his experience as death drew nigh to him. She was arrested by the strong expressions of self-condemnation, and his acknowledgment of having deserved nothing at the Lord's hand, but eternal death. "Poor fellow," she exclaimed; "he was like me. How dreadful his end must have been. I will see what he said at last, when just on the verge of the bottomless pit." She read on, and found him gloryfying God that though he was so guilty and so vile, there was One able to save to the uttermost, who had borne his sins, satisfied divine justice for him, and opened the gates of heaven for him. The book dropped from her hands and she cried, "Oh, what is this? This is what I want. This would save me.

Who did this for him? Jesus Christ, certainly, and it must be written in the New Testament." She then tried to jump up, to reach her Bible, but the emotions of her mind overpowered her and she sank back. "I clasped my hands over my eyes," said she, "and then the blessed effects of having even a literal knowledge of the Scriptures, were apparent. Memory brought before me, as the Holy Ghost directed, not here and there a detached text, but whole chapters as they had been committed to its safe keeping. The veil was removed, and Christ, as the sum and substance of every thing, shone out upon me, just as he is set forth in the Gospel. My soul basked in the clear, calm, holy light that streamed into it through God's word. I left like a person long enclosed in a dark dungeon, the walls of which had now fallen down; and I looked around on a landscape of calm and glorious beauty. ——I at once saw that Christ could save every body. Thus I argued: Jesus Christ came into the world to save sinners. I am a sinner. I want to be saved. He will save me. There is no presumption in taking God at his word. Not to do so is very impertinent. I did it and I was happy." During a period of 30 years, from this time to her death, her life was a steady and constant exemplification of the power of grace. She laboured faithfully and well in the cause of truth and righteousness, serving her generation with her powerful pen.

Now all are not led in the same way. Few are favoured with such a revelation of the holiness and majesty of God as she was, and thus many fail to reach the point of self-despair, but go on instead in a round of self-examination, resolutions, striving, weeping, fearing and hoping, trusting on the whole, that their tears and efforts will be remembered before God, and count for righteousness, when God's books shall be opened. They are in the old dispensation, under the old covenant, and Christ might as well not have died, so far as they are concerned. We have no part or lot in the new covenant, until we see that even if we could from this time on, do the very utmost demanded of us by the law of God, it would not lift us a tenth of an inch from the level of the curse. But let us embrace the new covenant, and

* Reprinted from the *Guardian of* Nov. 15. 1879.

the Spirit of God will so come down upon us that we shall feel that the help given is equal to the utmost extent of our need.

THE PHILOSOPHY OF TEMPTATION.

II.

With every temptation that falls to the believer's lot, the faithful God makes the way to escape—*the* way which is best suited to the particular temptation. From one temptation the best way of escape may be instant flight, detaching the mind from it as speedily as possible, throwing it off as one would a viper. From another, the way of escape may be bold resistance, standing fast in the grace of Christ, panoplied in the armour of God. In one temptation reflection may be disastrous; in another it is the only way whereby permanent victory can be obtained. But in every case *the* way will be provided and made visible to the watchful soul. Abraham, when a great crisis was upon him, had the way of escape provided for him—"he saw a ram caught in the thicket by the horns." So there is provided for every tempted soul an accessible and visible way of escape from defeat and from dishonoring God by guilty compliance.

It is important to remember what is often implied by escape from temptation. One true way of escape from temptation is loyal endurance of it—"that ye may be able to *endure* it" (R. V.)—not that it may instantly be removed forever; but that the tempted one may be enabled to endure it. This reminds us that if our temptations are not removed in answer to prayer, we should not conclude that God has not heard or answered us. God's answer may come—not in removal of temptation, but in impartation of grace to the tried soul. This is explicitly taught in Paul's case. He besought the Lord thrice to remove the thorn in the flesh. The answer he received was, "My grace is sufficient for thee;" that is, sufficient to enable thee to bear the temptation and preserve thy loyalty to Christ unsullied.

Our view of the subject leads to the conclusion, that what some call 'irresistible temptations' have no real existence, any more than irresistible grace. Men are not sinners or saints by any construction of things or arrangement of circumstances outside of the activity of their own moral nature. Such a plea, therefore, as is often advanced, that "the temptation was so strong I could not resist it," has no warrant for its legitimacy from Scripture. At the same time it is well to bear in mind that there are men hardened in sin, judicially abandoned of God, having seared consciences, from whom God in righteous sentence has withdrawn his Holy Spirit, so that they are left to be the prey of their passions and the helpless slaves of their lusts. It would be as appropriate to speak of such men being tempted as it would be to speak of a corpse feeling pain, or of a rock having sympathy. They are, as the apostle says, "past feeling."

The suddenness of temptation does not necessarily involve defeat. By previous negligence, indifference, and want of watchfulness, a believer may lose that spiritual keenness of susceptibility that enables him to see at a glance the divinely-provided way of escape. Often, too, he allows his will-power to lose its strength and cunning, so that it fails to respond readily in the hour of need. Believers too often allow themselves to drift, making no effort to breast the current; so that the waves of temptation break over them unhindered.

The experience of established believers is, that if the eye of the loving and loyal soul be steadily fixed upon God, and his power to keep and deliver be implicitly relied upon, sudden temptations may be successfully resisted; otherwise we shall be overcome by them. There is no restraint at all to the Lord. He can act as swiftly as he can think. He is as able to deliver his child in a moment of swift and sudden temptation as though there were abundant warning. His child may be assailed suddenly, Satan may dash with all energy and power upon one, nevertheless God will be quicker. And inasmuch as God can never be taken by surprise, he can prevent his child from being taken by surprise.

If God be for us, who can be against us? Greater is he that in us than he that is in the world. Every tempted one may boldly say, the Lord is my Helper. Every tempted one has a faithful covenant-keeping God of whom he may confidently say, My God, my Fortress, my Rock, my Shield, my strong Habitation. The name of the Lord is a strong tower, the righteous runneth into it, and is safe.

R.

Our Contributors.

THE RICH FOOL.

Luke xii. 16.

This is a parable for people in comfortable circumstances: not for the rich only, but for all those who according to their station are doing fairly well. The officer who has got such promotion as puts him out of straits, the clerk who finds himself in an office which promises permanency, the student who has been successful and sees his way in life clearly, the shop-keeper who is at last relieved from the pressure of keen anxiety—it is a parable for all such. The man here brought before us happens to be a farmer who has had a series of successful years. He is thoroughly shrewd; has brains as well as hands. He is determined that what has been hard-earned shall not be loosely spent. He knows that careful saving and judicious investment will do as much to enrich him as hard work. He sees clearly enough the requirements of his new position. There is nothing niggardly about his views; no talk of temporary huts and slight extensions. He feels at once that the boldest policy is the safest, and so he proposes to pull down and build adequately to new and prospective demands, and he proposes to do this *promptly*: there is no chance of his crops rotting while he hesitates.

Will you not commend him? Do you not own, "*That* is the sort of man to whom I should like to trust the management of my business." He has all the qualities which make up a thoroughly capable man of business. "But God said—Thou Fool!" Does not that judgment come to us with a sense wholly of surprise, and partly also of harshness? In what way could it be true?

I. *He did not look high enough.*

(*a.*) He left God out of account wholly, as *the Source* of all his good. He remembered doubtless his own careful choice of land, his untiring industry, and his constant effort to utilise all the science that he knew. And he was right in remembering these. He had honestly done his best. But he forgot who gave the sunshine and the showers, and who preserved the crops from blight. It is a very old story. God said of Nineveh, "This is the rejoicing city . . . . . that said in her heart, I *am and there is none beside me.*" It was said of Belshazzar, "The God *in whose hand thy breath is* . . . . hast thou not glorified." *Self-satisfied independence of God*—that is the world's commonest crime, and it was in this case, as it is in every case, *downright robbery*. He had a partner in the concern, without whom the earth would never have gleamed with gold; and now he does not render Him even the gratitude of a bare acknowledgment. Have we in these later days become so possessed with the idea of *law* that gratitude is for ever extinguished? Let science once prove gratitude to God to be preposterous and we will soon demonstrate that gratitude between a man and his fellows is ridiculous. When praise to God becomes a superfluity, then, apart from all other and graves consequences, the common, 'Thank you' can only be a polite fiction, a meaningless courtesy.

(*b.*) He left God out as *the end* of all his good. The rich man's sense of *possession* was strong, but not his sense of *stewardship*. Enjoyment he had, but he acknowledged no responsibility. He never thought of using only of preserving. His perplexity seems a serious one: "What shall I do, because I have not where to bestow my fruits?" No room? Well retorts an old writer, "Thou *hast* barns,—the bosoms of the needy, the houses of the widows, the mouths of orphans and infants." Let my heart clearly understand this matter *Everything I have is for service as well as for enjoyment*, and *as much* for service as for enjoyment. God sends the sunshine and the rain, and in due season the earth smiles back its praise to Him in bounteous crop, and serves Him by feeding His creature man. Life, whether we like it or not, is a prolonged stewardship. Every gift is a demand, every faculty a responsibility. We are born to serve, though in that service there need be nothing other than the most heart-satisfying enjoyment. The rich man forgot this, and so he was an *atheist*. He didn't deny God, not he; but he completely ignored Him. He neither thanked Him nor served Him, and in this practical atheism he is the type of the majority in successive ages. He *didn't look high enough*. He thought himself rich, when he had quarrelled with the Partner on whom the whole business depended, and so the judgment was just: *Thou Fool!*

II. He did not look deep enough.

(*a.*) He was very comfortably placed. Yes, he was rich enough to feed well, to dress daintily, to acquire a reputation for hospitality. He was the sort of man to be popular; the more so as he had not gained his position unjustly. Looking thus at his position he felt he had good reason to congratulate himself, "Soul, thou hast much goods laid up . . . take thine case, eat, drink, and be merry." He had wealth enough to satisfy his large ambitions. He need never hesitate, in dread of poverty, to humour dainty tastes, or to obey the most curious fancies. The world was at his feet, for what cannot wealth do? He saw no reason for one lurking misgiving. Looking around, the man could say, 'I am satisfied.' Looking *around*, Aye; but looking *within?* That was an entirely different view, and he forgot to take it. Wealth can command variety, and can thus enable its owner to charm himself into cheerfulness for a long time; but when at last *satiety* comes, wealth is impotent. And what remedies can wealth purchase to stanch the deep heart wounds of *sorrow?* Or has it any bribe to close the lips of unquiet *doubt?* To eat, to dress, to drink, to rule, to shine—these are the utmost that money can help us to; *and they are not enough.* There

are yearnings within us that cannot easily be drugged; spiritual appetites that nothing material can ever satisfy. "*My soul thirsteth for God, for the living God.*" In the solitude of bereavement, in the anguish of doubt, in those deep essential hopes and aspirations of the human soul, the best that the world can give us is but as dust instead of bread. The soul cannot take its ease merely because the body is satisfied. *The man didn't look deep enough.*

(*b.*) He had insured comfort in life, *but unfortunately he had not insured life itself.* He had put himself into the most perfect set of circumstances, forgetting that the perfection might be disturbed by his absence. "Much goods laid up for *many years.*" "*This night* thy soul is required of thee." His goods were not sufficient to *bribe death.* Such an eventuality had not vividly presented itself to him. He had made himself rich *to live,* and in his prosperity had fancied himself rich enough *not to die—at least for a long time.* Wealth can summon physicians and surround us with troops of tearful friends, but it cannot barricade even a palace against the dark enemy, or disarm him after he has entered. Dives must die as surely as Lazarus; but Dives can encircle himself with so many distractions, that he finds it easy to forget this. "*Thou Fool.*"

III. *He did not look far enough.*

He had coin that would pass current any where in this world, but he was beggared for the next. He was like a traveller who, having more than enough for the country he is now in, makes absolutely no arrangements for securing the currency of the land he shall next visit. When death comes the utmost that coin can do is to provide us a costly funeral; but character is the true wealth of the afterworld. Happy thought, indeed! For while money getting depends on exceptional energy or smartness or "good-fortune," and can only be the lot of a few, character (the heart right towards God and the life one glad obedient thanksgiving) may be possessed by all What a sudden reversal for this rich man! A single hour *makes him an eternal bankrupt.* Wonderful, isn't it? So shrewd he was, and always thought he had an eye to the main chance; but *the* main chance he completely overlooked. In all his elaborate calculations he never got beyond the units and the tens of time, and so his arithmetic was mean, and meagre, and fatally inaccurate. When this wide-awake business man neglects the higher figures in his life-sum he stands for ever discredited: "*Thou Fool.*" So is every one "that layeth up treasure for himself"—in whatever rank of life he may be—"and is not rich toward God." Poor fool he, always, who deeming himself fully awake, casts no keen and steady look either upward, inward, or beyond.

International Bible Study.

By Rev. J. E. Scott, Ph. D.

Second Quarter. Lesson III.

Sunday, April 15.

Matt. xxiv: 42—51.

Subject:—*Christian Watchfulness.*

I. Introductory.

1. Golden Text: And what I say unto you, I say unto all, watch.—Matt. 13, 37.

2. Parallel Narrative: Mark xiii: 33—37. Luke xxi: 34—36.

3. Home Readings:—

M. Christian watchfulness ... Matt. 24. 36-41.
Tu. Beginning of the discourse Matt. 24. 1-14.
W. Continuation of the discourse Matt. 24. 42-51
Th. The Christian armor .....Eph. 6. 10-18.
F. Watch and remember .....Deut. 4. 1-9.
S. Watch and repent .....Rev. 3. 1-6.
S. Watch and pray.....Mark 13. 28-37.

4. *Memory verses*:—40—44 inclusive.

II. Historical.

At the conclusion of the controversy with the leaders of the Jews, and after His fearful denunciation of their hypocrisy, Jesus sadly turned away from the Temple and ended his public teaching forever. During the two days which intervened between his final abandonment of his public teaching and his death, he busied himself with teaching his disciples privately some important lessons, among which is the lesson before us for present study.

A foolish question on the part of the disciples, with reference to the destruction of the Temple and the end of the world, elicited from our Lord a wonderful, although obscure, answer concerning final things. As Farrar has said: "It is evident, from comparing St. Luke with the other synoptists, that Jesus turned the thoughts of the disciples to two horizons, one near and one far off, as He suffered them to see one brief glimpse of the land scope of the future. The boundary line of either horizon marked the winding up of an *acon* the *suntêleia aionos;* each was a great *teloe,* or ending; of each it was true that the then existing *genéa*—first in its literal sense of "generation," then in its wider sense of "race"—should not pass away until all had been fulfilled."

It was for this coming of the "Son of man" that they were to "watch." Truly, the Lord might come at any time to any one. There is need for seriousness and prayerfulness and watchfulness lest our Lord might come in an hour when we know not. The whole chapter has had at least three classes of interpreters, First, the Double-sense; Second, the Literal-typical and the Premillenarian. The lesson before us most certainly refers, primarially, to the second coming of Christ.

III. Exegetical.

42. *Watch therefore.*—The duty of always being ready for the Coming of the Lord, whether at death or before the millennium, or at Judgment, it does not matter, is here enjoined. Because He may come suddenly, like the flood surprising the antideluvian world, on like the visitant to the man in the field and to the woman at will, *therefore* the disciples should "watch." As Clarke says, "Be always on your guard, that you may not be taken unawares, and that you may be properly prepared to meet God in the way either of *judgment* or *mercy whensoever* He may come." In the early Church the words Gregory (watchful) and Vigilantius were common, doubtless because of this important injunction to watch. *Ye know not what hour your Lord doth come.*—He will come unexpectedly. This fact in itself is a strong incentive to the Church to watch. If we knew *when* He was coming we might be tempted to put off preparation and live on in carelessness and sin. Bengel gives the following seasons why those so far distant from the Last Day were exhorted to watchfulness on account of its coming. "(1). The distance of the event had not been indicated to them. (2). Those who are alive at any particular time represent those who shall live at the last days (1 Thes. iv: 15). (3). The Divine Judgments, and the uncertain hour of death in every age are parallel to the last day; and the hour of death is like the hour of resurrection and judgment, as though no time intervened. (4). The feeling of the godly, reaching on to meet the Lord, is the same whether with the longest or the shortest expectation. (5). If it had been required of every one to watch from the time of the Apostles to the Lord's coming, it would have been well worth the trouble."

43. *The good man of the house.*—The owner or occupant. *Had known in what watch.*—He perhaps knew that he was coming some time during the night. *The thief would come.*—"The point of comparision with the thief of the night (Comp. 1 Thes. v: 24; 11 Peter iii: 10; Rev. iii: 3; xvi: 15) is the *perfect surprise.* If the lord of the house knew the exact time of the thief's coming, there would be no necessity for constant watching." (Nast). *He would have watched.*—In this watchfulness he would have displayed good judgment. It is expected that a man will try to guard his property. *Broken up.*—Literally, *to be dug through.* It is quite easy for a thief to dig through the mud walls of eastern houses.

44. *Be ye also ready.*—"In carnal things we are vigilant, even though the time of night be unknown, if we know only that it will be either this night, or some one ere long."—(Bengel).

45. *A faithful and wise servant.*—The good servant is preeminent in the two qualities of *fidelity* and *prudence* and is rewarded for that. *Made ruler over his household.*—He is the director of affairs and controls and feeds the household body of servants. The pastor of the flock. *Meat in due season.*—Daily portion of food.

46. *Blessed is that servant.*—Because he has been faithful and prudent in the absence of, and has lived in constant expectation of the coming of his Lord and has good hope of approbation, promotion and reward. "All should live in the same expectation of the coming of Christ, which a servant has with respect to the return of his master, who, in departing for a season, left the management of his affairs to him; and of which management he is to give an exact account on his master's return.—(Clarke).

47. *That evil servant.*—This servant was evil in that he was *self*-appointed and not like the good servant "made ruler; (vs. 45); and acted as despot toward the other servants who had the same rights as himself; but especially because he did not live in expectation of the coming of his master but said "in his heart" not having either the honesty or the courage to proclaim it openly—"My Lord delayeth his coming?"

48. This evil servant was two-sided in his conduct. In the first place he "smote his fellow servants," he cruelly and harshly treated those to whom the faithful servant gave food, and on the other hand "ate and drank with the drunken" and lived a disgrace to the community. Lange says: "One can here scarcely help being reminded of the great contrast in the dealings of the Church of Rome, of the Inquisition, and her indulgences."

49. *The Lord of the servant shall come.*—His belief, or opinion or secret thought does not change the fact of His coming. He is the Lord of both the good and evil. *When he looketh not for him.*—In his tyranny

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and lost he is surprised. It is then too late for repentance.

50. *Shall cut him asunder.*—This was a common Eastern mode of punishment especially in ancient times—(Dan 11 : 5 ; iii : 29 ; 11 Sam. xii : 31 ; 1 Chron. xx : 3.) It was also for this "evil servant" appropriate as he was *dupsúkoi*— *double minded.* "The hypocrite divides his soul and body in the worship of God; wherefore his soul and body shall be divided in eternal perdition." (Bengel). *Appointed him his portion.*—This is his punishment, "just, severe, and irreversible," *appointed* by his Lord. *With the hypocrites.*—He receives such punishment as is due those so recently condemned.—(xxiii : 13-28.)

IV. Doctrinal.

1. *The Lord will come.*—We are not told positively and definitely *when* He will come, else there would be no occasion for the constant and increasing controversy upon the subject of His coming, but we are distinctly told He will surely come, (vs. 42, 44, 50), and that when He does come He will come suddenly and unexpectedly. It is a glorious doctrine that "Christ ever liveth" when that "every eye shall see him" and that "when He shall appear we shall be like Him for we shall see him as He is."

2. "*Watch therefore.*"—The injunction of the whole lesson is to Christian faithfulness and fidelity. As far as our eternal destiny is concerned, individually, the Lord may come at any moment. We "know not *what* hour," hence the necessity of being prepared *every* hour.

3. *The pastoral office.*—Clarke gathers from the parable of the faithful servant the following pastoral duties : (1). He is appointed, not by himself, but by the vocation and mission of his master. (2). He must look on himself, not as the *master* of the family, but as the *servant.* (3). He must be scrupulously *faithful* and exact in fulfilling the commands of his master. (4). His fidelity must be ever accompanied by *wisdom* and *prudence* (5). He must give the domestics—the sacred family, their *food;* and this food must be such as to afford them *true nourishment.* And (6). This must be done in *its season.* The unfaithful pastor, on the contrary, is weak in his Christology, unbrotherly in his authority, and defective in his life.

V. Homiletical.

1. "*Watch therefore.*" — Never trust thou this heart of thine, that it will be well ordered and kept in good frame though thou carry not always so heavy a hand and narrow an eye over it. No : if thou look not thus straitly to it, it will be gone, as a wild horse, if a man once let go the bridle as he is walking on a journey ; and then, when he is once gone, he will not be gotten again in haste, but a man must spend as much time in recovering him as would have been sufficient to have despatched the whole journey. So will it fare with thy heart, if once thou let go this bridle of watchfulness ; it will run out so far, that it will be long ere thou wilt catch it again.—(Dyke.)

2. "*Faithful and wise servant.*"—A man gave his two infant children in charge to a negro slave, to be by him cared for and taken to a distant part. The ship was wrecked, and had to be abandoned. The boats were nearly full. The slave had his choice to leave the children, or himself he left. He kissed them ; bade the sailors take good care of them and tell his master of his faithfulness ; and soon went bravely down with the foundering ship.

3. The faithful servant and the wicked servant in the church : (1). Their opposite spirit : the one waits for the coming of the Lord, the other puts no faith in that coming. (2). Their acts : the one takes care of the household's nourishment, the other makes himself a despotic lord, who abuses the faithful, and wastes the goods of the house in riotous loving. (3). Their recompense : blessed and miserable surprise at the advent of their Lord. The one is elevated to the highest dignity, the other is condemned and destroyed on the spot.—(Lange).

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—Now that the Missionary Conference of Bombay has determined to despatch a memorial to the Government of India on the subject of the marriage customs of the Hindus, will you allow me to make for the use of the memorialists a few following suggestions ?

(1) That the prayer of the memorial should be as inoffensive in expression as possible ; and that it should at the same time commend itself to the approval of the more worthy amongst the Hindoos.

(2) That the minimum limit of age, below which people must not marry, should be the same as that prescribed by the Indian Christian Marriage Act 1872, for the natives of India.

(3) That the consent of the parents or of persons who stand as *loco parentis* should be essential in the case of such as are not majors by the Indian Majority Act 1875.

(4) That conditions made essential by the Hindu, Mahomedan, Parsee, and other religions of India should be observed by the parties who profess any particular religion.

(5) That the number of witnesses for the marriage must not be less than 12, inclusive of the priests and parents.

(6) That the enactment to extend to all the native races of India.

(7) That persons infringing any of the conditions above laid down should be liable to the payment of a penalty or in default to undergo imprisonment in the civil jail of the District.

(8) That the Act to come into operation from the 1st January 1901, and a notice that the enactment will come into operation on such a day, should be given, 10 years before such date.

(9) That representatives of all communities in India should be asked to cooperate in the efforts of the missionary conference.

I have drawn these suggestions after having given to the subject my deepest consideration. Hoping to be excused for the length of the letter.

I remain,
Sir,
Yours obediently,
Govind Narayan Kane.

Parel, April 3, 1888.

Dear Sir,—It would doubtless be interesting to those of your readers who have the cause of Christ at heart to know that it has pleased the Lord to own in a marked way the feeble efforts that have been put forth lately by a few of His followers for the extension of His work in this small station. Not very long ago Infidelity had established itself here having many advocates, almost every one in the station prided himself in being a Free thinker, in fact there were none here that did understand and seek after God, they were all gone out of the way, It pleased the Lord to send a few of His people here, who began at once to wage war against this Satanic influence, Infidelity.—The first step was to reopen the little M. E. Church which for some time had been closed for the want of a pastor and was in a dilapidated state. Sunday services, Bible and fellowship classes were started and latterly a Sunday-school was organised having 22 children attending. The Sunday services have been well attended so much so that seats had to be borrowed from neighbouring houses to accommodate the people. Residents of the station and non-residents have very gladly contributed funds towards procuring seats, hymn-books and making necessary repairs to the chapel. A good work has been done spiritually. Slumberers have been aroused, the Lord's people revived, backsliders have been reclaimed, and others have given their hearts to the Saviour. Shall we take up the strain of the Psalmist and say, Oh give thanks unto the Lord for He is good and his mercy endureth for ever ? We are in much need of a Harmonium to help us in singing the Saviour's praise. Who of the Lord's people will help us with a small one ?

Yours in Jesus,
W.

Hurda, 3rd April, 1888.

Church Directory.

Free Church of Scotland.

Esplanade—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

Ambroli (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church.

Fort—Rev. E. F. Frease, Pastor.

Services will be held, until the new church building is completed, as follows :—

Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder

Sunday-School, 9-30 a. m, and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Grant Road—Rev. H. C. Stuntz, Pastor-Sabbath Services, 11 a. m. and 6 p. m. Prayerr meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

Baptist Church.

Bellasis Road (Opposite the Byculla Club.) —Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

Seamen's Rest.—Prince's Dock.

Rev. B. Mitchell, *Superintendent.*

Services every evening, except Wednesday, at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Spare periodicals for Reading-room and for distribution, also cast-off clothing, are solicited.

Wesleyan Methodist Church.

Colaba Causeway — Sabbath Services, 8 a. m. and 6 p. m. Rev. Albert Fentiman of Benares.—Sunday-school, 4-30 p. m.

Byculla (adjoining Victoria Gardens)—Sabbath Services, 8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p. m. American Mission High School, Byculla.

SPECIAL NOTICES.

A LECTURE, specially addressed to seekers after truth, will be given this evening, April 7th, 1888, at the General Assembly's Institution, Kalkadevi, at 8-30 p. m. precisely, by the Rev. John Forgan. Subject :—"The Tri-Unity of God." The address will be delivered in English. Admission free : all are invited. Come and bring your friends. After the lecture, discussion will be invited.

THE Rev H. E. Fox, M. A., Rector of St. Nicholas', Durham, and one of the eight missioners, will preach at the Mission Church, Girgaum, to-morrow, at the 11 A. M. and 6 P. M. services.

FINE carte-de-visite photos, of the late Rev. Geo. Bowen, can be had at the "Bombay Guardian" Office, Byculla, Bombay. Price, annas 12 each.

Epitome of News.

SATURDAY, MARCH 31.

—*Indian Witness:* The C. M. S. missionaries of Karachi have started Gospel services to English speaking natives every Thursday evening in the Max Denso Hall, a central locality. The first of these gatherings was on Thursday, 8th. Mr. J. Braddon of Calcutta was the speaker ; subject "Christ the Rock." On Thursday the 15th, the Rev. A. Ball was the preacher; subject "Profit and Loss." The meetings are crowded with attentive audiences who seem to appreciate the "new departure." A small choir, led by an able lady organist, lends attraction, Sankey's hymns being used. The meetings are under the auspices of the C. M. S. missionaries, but with their usual fraternal courtesy they invite others to co-operate. Rev. G. K. Gilder was the preacher on the 22nd.

—A terrible tragedy occurred in Calcutta last Monday. While Dr. K. Nath Mitter, (a Native Physician) was sleeping with a younger son in an upper room of his dwelling, the Doctor's eldest son entered and shot his father and brother with a revolver. The Doctor lingered two days in severe agony and died, the boy is in the hospital and may recover. The murderer has confessed his deed, and gave as a reason the superior love the father had for his younger brother, and the unwillingness of his father to aid the murderer financially.

—*Kaukab-i-Hind:* Under date of March 20th, Rev. S. Knowles sends the following cheery note from the Tharu country :—

"We continue to be encouraged with our work here. Ramcharn, our bitterest enemy, has turned completely round. Two days ago he sent his eldest son Ram Ratn to invite us to his village Vishnpur. We went : and he received us most gladly, and fed us with fresh milk, rice and *chapaties*. He then made a request to start a school in his village. The *Chhappar* school-house is therefore being run up. For two years we have been praying for Ramcharn for the Lord to remove or convert him. The Lord has done the latter, and made our way clear to go ahead. The old *chhappar* school-house in Bushahr is being renewed, so we have two schools north and south of the Forests for our work. Who will help us ?"

—Writing on the 23rd instant, Mr. Knowles says : "Baptized this morning two Pahari Tharus, Balbhir, 40 years, and Virkh Ishwar 27 years old. They both heard the Gospel when we were here two years ago. They came from Deva.Kotha in Nepal, and go back there occasionally to see their friends. We have now four of these Pahari Tharu families here, and hope to win more."

—A new "order" has been established in Barreily called the "Cowrie Brigade" It is intended to push the order in the Mission. It is to consist of children up to 14 years of age, and the condition of memberships is the payment of at least one cowrie a week in the collections. The object is to train the children in the habit of prompt and systematic giving. Each "brigade" or "paltan" as it is called, must have a *Captain* and a *Corporal*. The former is to organize and command—the latter to see that the cowries come. Let the "*Cowrie Paltan*" be organized in every Native Church. The children will enjoy it immensely.

MONDAY, APRIL 2.

—*The Rock :* Among the hill-tribes of the Nilgiris in Southern India, the Badagas are the only tribe, it is believed, which have yet furnished any converts to Christianity. Their language indicates their affinity with the Kanarese and Telugu people of the Dekkan. They were driven from the plains by war, famine, and pestilence. Missionary efforts on their behalf have been carried on for over thirty years. The Gospel of St. Luke was translated and lithographed for them some thirty years ago, but none of them could read in those days. But the education of boys has been going on for a few years, and one of them has passed the entrance examination of the Madras University. The Rev. W. Lütze, of the Baptist Mission, who is revising the version of St. Luke for re-issue, has just sent home the very interesting fact that the Badaga who assisted the Rev. Mr. Morike, about thirty years ago, to make this translation, has become a Christian. He wrote the copy which was lithographed. He has been highly regarded by the Badagas all over the hills, and his conversion may influence many of his kin and tribe. A son of his was baptised six weeks previously.

—A large majority of Christian Englishmen in the constituencies will inevitably feel a pang of regret in witnessing the gradual but sure abandonment by Parliament of that time-honoured institution, the Oath. Spite of the firm protests of such thoroughgoing Christians as Mr. Sydney Gedge, the House of Commons by a large majority on Wednesday passed the second reading of Mr. Bradlaugh's Oaths Bill, which will extend the right of affirmation to all classes and individuals. For once, party distinctions seem to have disappeared, and the majority which sanctioned this measure consisted of Conservatives (notably the Solicitor-General and Lord Randolph Churchill), Radicals, Parnellites and Unionists. According to the *Daily Telegraph* the second reading division was "a triumph of common sense;" and while the *Standard* mournfully admits that "while our sentiment is against the Bill, we are afraid that all experience is for it," the *Times* boldly declares that "all moderate men will hail such a settlement of this irritating question."

—*Times of India :* Babu Ganga Pershad, of Durbhungah, has given a donation of Rs. 10,000 to the Bengal Branch of the Countess of Dufferin's Fund.

—Nazir Mahammad Sarwar Khan, who was Governor of Herat, while the Boundary Commission was on the frontier, is reported to have recently died at Cabul.

—The area in Honan under water, when the last China mail left Shanghai, was in many places fifteen feet deep, and was estimated at 7,000 square miles.

—The Viceroy attended a meeting of the Calcutta Municipal Commissioners on Tuesday, at which the budget for 1888-89 was considered. Lord Dufferin remained for some time, and, when he left, handed the following memorandum to the Chairman, which Sir H. Harrison subsequently read to the meeting :—"When the meeting is over, will you kindly express on my behalf the great pleasure which I have derived from witnessing your proceedings? To see so many persons of intelligence, representing both the European and native element, devoting their time and talents to the improvement of the town of Calcutta, is very satisfactory. I must add that I have been much struck by the orderly, practical, and dignified manner in which the business of the meeting has been conducted. My best sympathy and good wishes will always accompany the labours of the Municipal Council and the welfare of those whose affairs they administer."

TUESDAY, APRIL 3.

—*Times of India :* We understand that Mr. Herbert Batty, M. A., Barrister-at-Law, of the Bombay Civil Service, who some time last year acted as Under-Secretary to Government, has been appointed to act as Chief Presidency Magistrate, Bombay, during the absence of Mr. Crawley-Boevey on privilege leave for one month, from the 21st instant.

—A treaty, which is just signed at Washington, prohibits the entrance of Chinese labourers into the United States during a period of twenty years, and gives an indemnity of 275,000 dols. for violence to the Chinese. It allows Chinese having families, or property of the value of 1,000 dols. or more, in America, to go to China and return on proof of the facts.

—The Japanese papers report a curious dispute between a native railway company and a German firm which contracted to supply rails. The company were informed, when about to conclude the contract, that German rails were not only cheaper, but superior in quality to the English rails. On their arrival, however, the company discovered that the whole supply were of British manufacture, and naturally enough, after the statements of the Germans as to the superiority and cheapness of their products, refused to accept them. The matter has, however, been compromised, but German credit is said to have suffered severely over the matter.

—The *Odessa Messenger* states that India is becoming one of the largest consumers of Russian petroleum in the world. In 1887 more than 2,000,000 poods were exported from Batoum for that destination, and in January alone, for the present year, as much as 400,000 poods were shipped at that port for the East Indies.

WEDNESDAY, APRIL 4.

—*Overland Mail:* French geologists estimate that the gradual sinking of the soil of Brittany, Normandy, Artois, Belgium and Holland is not less than seven feet a century. At this rate it is calculated that in about ten centuries, all the Channel ports will be destroyed, and Paris itself will have become a maritime city. In another ten centuries it is predicted that the French capital itself will have become entirely submerged, excepting, perhaps, that the tops of the Pantheon, of the Arc de Triomphe, and other such monuments may be discernible at low water by the people who will then be living.—Just lately, on the coast of Brittany, one of those geological discoveries has been made which suggest to the mind periods of time making the longest human life appear but a span and exhibiting processes quite dwarfing the most ambitious human achievements. This is the disclosure, by the displacement of a mass of sand, during the last high tides, of a forest that must have been buried for some twenty centuries at least. The situation is just opposite Saint

Malo, at the foot of the cliffs of Saint Enogat and Saint Lunaire. The forest is supposed to have once extended from Saint Malo to beyond Mont Saint Michel. This discovery is considered of great scientific interest, as it affords a remarkable illustration of the gradual sinking of the French shore. The progress of this sinking during the last 2,000 years is clearly shown in an old map found at the Abbey of the Mont Saint Michel.

—Announcement is made of the impending marriage of Commissioner Tucker, chief officer of the Salvation Army in India, formerly of the Indian Civil Service, and Miss Emma Booth, General Booth's second daughter. The ceremony is to take place with great festivities on Tuesday, April 10, at the Congress Hall, Clapton. There are to be meetings at St. James's Hall on the previous day. It is understood that friends of the Army propose to collect a sum of 5,000*l.*, to be devoted to the foreign missions of the Army under the direction of Mr. and Mrs. Tucker.

—*Times of India*: By securely fastening the oyster-shells with a wire, the oyster can be kept fresh for a long time. Cartloads of oysters so treated on the shores of Chesapeak Bay have been despatched to San Francisco, and arrangements have been made to send consignment to London, Paris, Rome, and other cities, so that if the experiment proves a success, the American oyster will be eaten in its natural condition all over the civilised world.

—A method of preserving the natural colours of flowers, recommended by R. Hegler in the *Deutsche botanische Monatshefte*, consists in dusting salicylic acid on the plants as they lie in the press, and removing it again with a brush when the flowers are dry. Red colours in particular are well preserved by this agent. Another method of applying the same preservative is to use a solution of one part of salicylic acid in fourteen of alcohol, by means of blotting paper or cotton wool soaked in it and placed above and below the flowers. Powdered boracic acid yields nearly as good results. Dr. Schonland, in a paragraph contributed to the *Gardeners' Chronicle*, recommends, as an improvement in the method of using sulphurous acid for preserving the colour, that in the case of delicate flowers they might be placed loosely between sheets of vegetable parchment before immersion in the liquid, so as to preserve their natural form.

Thursday, April 5.

—*Times of India*: There is a celebrated hospital for lepers on the hill above San Remo, and Sir Morell Mackenzie has paid several visits to this establishment, and has conversed with the resident medical man, and examined the patients, with the result that he has written a very interesting and instructive pamphlet, entitled "Leprosy of the Air Passages," which has just been published by Messrs. Churchill. Sir Morell is of opinion that in cases of genuine leprosy, "medicine is impotent in the matter of cure, and can at most give some occasional relief to the more distressing symptoms."

—A telegram from Lingtu, despatched on the 31st ultimo to a contemporary, states that a severe thunderstorm broke over the camp the night previous. The head-quarters mess tent and a servant's hut were struck by lightning. Several servants were badly scorched, and one sentry was knocked over, while the rifle of another was struck out of his hand. Snow fell heavily all night. Two hundred Pioneers passed through to-day (31st ult.) from Garni to Shalambi. There is no further news from the front.

—It is reported at St. Petersburg, says *Engineering*, that the journey of General Komaroff from Askabad to St. Petersburg is associated with a scheme he has proposed for extending the Trans-Caspian Railway to Meshed. This city is the capital of Khorassan, and is of considerably greater commercial importance than Herat, the shrines of the Mahomedan saints inside the city attracting more than 1000,000 pilgrims every year. This traffic General Komaroff desires to tap, although we may rest assured that he is influenced by political and military motives as well, Meshed being strategically almost as important as Herat. The ground for a railway has been already prepared by the military road Russia has been allowed to make across the Persian frontier, in conformity with a convention entered into with the Shah after the fall of Geok Tepé. This road is pretty well finished on the Russian side, which is the worst, and no insuperabledifficulties exist against its extension in a south-easterly direction towards Meshed, although the country generally, consisting of a hilly character, would have to be traversed. The line would take about a year to construct.

—Mr. Rahimtoola Mahomed Sayani was unanimously elected Chairman of the Bombay Municipal Corporation.

—*Behar Herald*: The Government of India have ruled that missionaries are not exempt from the Income tax.

—Emin Bey is not idle in Central Africa. He has discovered the smallest people in the world. They are called Akkas, and their average height is four feet five and-a-half inches, though some full grown specimens of the race are as short as three feet ten inches.

—*Madras Mail*: The *Bangalore Spectator* learns from a reliable source that the proposed transfer of the Bangalore Fort, in exchange of the Government House on the High Ground, which was pending the sanction of the Government of India for a long time since, has now been definitely settled. The Government of India has acquiesced in the transfer of the Bangalore Fort to the Mysore Government, the latter in its turn making over the Government House with all its furniture, plate, books, &c., to the Government of India. It was a long cherished desire of the present Minister, Mr. K. Sheshadri Iyer, B.A., LL.B., C.S.I., to get possession of the Fort, which would be more an ornament to the Durbar than anything else.

—The P. & O. Company's steamer *Sutlej*, with the outward English mails of the 23rd March, left here for Bombay at 1 a. m. to-day.

—*Progress*: The ladies of Honolulu have protested against the fashions brought back by the Queen of the Sandwich Islands, after her visit to London for the Jubilee.

—In the Colorado desert, near Idaho, there is a large bed of rock salt, and the Southern Pacific Railroad, in laying the track to the salt bed, has been obliged to grade the road for 1,200 feet with blocks of these crystals. This is the only instance where the road-bed is laid and ballasted on salt. The sea, which once rolled over this place, dried up and left a vast bed of salt nearly fifty miles long. The supply is inexhaustible and the quality excellent.

—News comes from Prescott, Arizona, of the discovery of a wonderfully rich ledge of gold bearing rock 20 inches wide, on the Hassayampa River. The assay shows $100,000 per ton. The pieces of the rock, when broken, hang together by the gold in them.

Friday, April 6.

—*Times of India*: We regret to hear that there has been a serious outbreak of cholera at Atgaum, and that some bodies remained for a time unburied near the Railway station owing to a panic. Atgaum, we may mention, is on the G. I. P. Railway line, not far from Tansa.

—It is beyond question that exchange commands much attention at the moment. To the family remitter it is crushing, and we can imagine with what avidity the paper is opened up-country to see the current value of the rupee in English money. To the Government of India it must be a most anxious problem, but it must be admitted that nothing is done to try and arrest the fall. In the concluding week of March, 50 lakhs of Councils were sold, 50 lakhs were offered on Wednesday, and 50 lakhs are to be offered next week. On Wednesday Government gave Bills at 1s. 4 5/8d., and Transfers at 1s. 4 7-16d The 50 lakhs offered were given and double were asked for. Government in their Budget estimate calculated on 1s. 4 29-32d., and their first sale brings them in 1s. 4 5/8d

—*Dnyanodaya*: A very remarkable naphtha fountain has broken out near Baku. On account of the pressure of gases the oil rises to a height of from 280 to 420 feet. It is carried to a great distance by the wind, and falls like rain at the more distant parts of the district. Such is the abundance of the oil that it forms large streams flowing for more than half a mile. The sand and dust thrown up by the fountain form a hill of considerable size, and have buried the boiler house of the mining company's works and all buildings in close proximity to the fountain. Many efforts have been made to stop the flow, but these have proved unsuccessful. In consequence of a strong wind blowing the naptha in all directions, the whole district has been turned into a petroleum swamp.

—*Bombay Gazette*: His Highness Maharaja Sawae Madho Singh Bahadur, G.C.S.I., Maharaja of Jeypur, has addressed a kharita to his Excellency the Viceroy, offering the sum of fifteen lakhs of rupees towards the defence of the North-West Frontier of India. In making the offer his Highness says that he feels that the sum is but a mite and inadequate for the object in view. As a mark, however, of his loyalty and profound sympathy with the British Government, he adds that in case of any emergency, he places the whole of the resources at his command, and that of the State, and his personal services, at the disposal of the paramount Power.

—*Word and Work*: The Queen, it is stated, has given £100 toward Convalescent Homes to be opened in the Hills for soldiers serving in India.

—Professor Lindsay hopes to start in September for a tour in India with a view to visiting the mission stations of the Free Church.

—A Staffordshire gentleman has bequeathed £10,000 to the United Methodist Free Church Denomination for extension work in London.

—*Madras Mail*; Says the *Globe*: The inhabitants of a village near Shrewsbury succeeded lately in laying—or rather in laying by the heels—a ghost which has haunted the neighbourhood for some time past. The apparition turned out to be a Welsh farmer. Farmers, especially Welsh farmers, are supposed to be having a particularly bad time. It is, therefore, satisfactory to find that one of them has good spirits enough for practical joking, and also that this phantom farmer could pay a fine of £5 to the Salop Infirmary as the price of his release by the angry rustics.

—One of the noblest and most appropriate of the many Jubilee presents made to Pope Leo has come from the province of Minas Geraes, in Brazil. There, on the initiative of the Bishop, a committee has procured the emancipation of two hundred and forty slaves, and has announced to the Holy See that this has been done in commemoration of the Jubilee. Minas-Geraes, is one of the great coffee provinces, and in this and in Rio Janeiro Bahia and San Paulo, more than half of the slaves of the empire are to be found. There, however, as elsewhere, the process of emancipation both through Governmental means and through the operation of private philanthropy, is going forward steadily. The Christmas holidays seems to have become rather a favorite time for carrying manumissions into effect, and the probability is that the close of the present year and the close of the next will witness great reductions in the registered list of Brazilian bondsmen. But it was an especially happy idea to make this gift of freedmen to the Pope

on such an occasion. It recalls the old declaration of Scripture, "And ye shall hallow the fiftieth year, and proclaim liberty."

—A case of transfusion is reported from the neighbourhood of Alresford, Hants. The wife of a labourer had for a considerable time past been suffering from a disease which had reduced her almost to a skeleton, medicine being of no avail. Her medical attendant, Dr. Marcus Eustace, on being summoned at midnight found her in a sinking state. As a last resource, he extracted four ounces of blood from his own body and injected it into that of his patient. The operation was successful, and the woman is now in a fair way of recovery.

—*The Liberal*: Cremation has been largely recognised in America as the best way of disposing of the dead. The first furnace was erected at Washington, Pa., in 1876. Since then, it is stated, crematories have been erected in several large cities and the process of cremation is not regarded with much curiosity now-a-days.

Bombay Gazette: A disastrous fire broke out at Ichhapur, near Surat, on Tuesday, the 3rd inst., at about 10 a. m. About 175 houses were destroyed and more than 700 people were rendered houseless and have been in the streets without any shelter or provisions ever since. The sufferers are mostly poor class of Hindoos, and immediate help in providing shelter and food is greatly needed; also fodder for cattle is much wanted, for nearly 700 are starving. As immediate relief had been rendered necessary, Mr. Dhunjeebhoy Cowasjee Patell, a leading resident of Ichhapur, who is now in Bombay, sent a sum of money to be expended before more help could be sent from here. Steps are being taken to procure further relief, and we shall be glad to receive and acknowledge subscriptions for this deserving object.

—Sirdar Ayub Khan will most probably spend the hot weather at Murree. He stipulated, when surrendering to General MacLean at Meshed, that he should be allowed to reside in the Rawal Pindi District, but just now there is a difficulty in finding accommodation for him there. He is not likely to obtain to a hill climate during the summer months.

—*Times of India*. Her Excellency Lady Dufferin is stated to have put on a native *sari* and ornaments the other day when sitting down at the Maharani of Kuch Behar's dinner which was served in Bengali style.

Selections.

THE MURDER OF ZACHARIAS.

MATT: XXIII. 35, 36.

"It is hastily and inaccurately assumed that our Lord referred to this event; (viz: the stoning of "Zechariah, the Son of Jehoiada," recorded in 2 Chron: xxiv. 20, 21;) and either He—the Son of God—is charged with a grievous mistake, or the sacred history is convicted of a serious blunder.

"But let accuracy again come to our aid. Let us reverently conclude that if our Lord says he was the "Son of Barachias," he could not have been the same man who is spoken of as the "Son of Jehoiada."

"If He says he was slain "between the temple and the altar," it could not be the same event as that which took place "in the court of the house of the Lord." This is clear from the English, but it is still more so from the Greek: for in the former case it is *naos*, 'the holy place,' and in the latter it is *hieron*, 'the temple.' Two words which are never confounded in the Scriptures.

"If He began with "Abel," *the first* martyr, it is not probable that He would end with a murder which took place B. C. 840 when there were many worse in those 840 years.

"Let us ask, then, was there another Zacharias? Yes, there was. He, of whom we read in Zechariah I. 1, who is there, and in I. 7, called "the Son of Berechiah." He lived some 350 years later than the other, and he was next to the last of the prophets. True, his death is not mentioned in the sacred history, but the Lord here tells us how he died. There is every reason, therefore, for believing the truth and the accuracy both of the sacred historic record and of the Lord's own word."—(*Rev. Dr. E. W. Bullinger.*)

SEVEN WRITTEN PRAYERS.

BY MRS. C. F. WILDER.

DID you ever write out a prayer? I mean since the days when you were a young and half-fledged school teacher and were more afraid of your great pupils than they were of you!

I have an aged friend who is still fond of her "Proverbial Philosophy," and declares it the most helpful of all her books. A few years ago, one Sunday afternoon in late December, she was reading one of the, to her, helpful poems, and came to these lines:

"A written prayer is a prayer of faith; special, sure, and to be answered."

She had heard from the pulpit that morning the topics for the "Week of Prayer" in early January, and had been pondering over the subjects and wondering how she could get the most benefit and confer the most good by devoting the week to religious thought, devotion and action. When she read these lines from her favorite book, she conceived the idea of writing a prayer on each topic, and, turning to her desk, she prepared paper for this purpose, heading it with:

Seven prayers to our Father—wise, loving and able to give. Subjects:—

1. Conversion of heathen.
2. Schools and colleges.
3. Bringing the children to Christ.
4. God's blessing on our own Church.
5. The home.
6. Temperance.
7. Ourselves.

After having written this far, my friend leaned back in her easy chair and thought what she wanted to write, what she ought to write, what she would write. She knew that she wished the whole world to come to Christ, but there was a great difference between wishing and wanting. Did she desire this so much that she was willing to make sacrifices for it? She did make little sacrifices already. She belonged to the missionary society and gave a whole hour every month to the meetings! She paid her dues and paid for a missionary paper that she seldom read. Did this satisfy her? She took her pen and wrote this prayer:

"I want to feel more and more interest in the heathen and better know their needs. Wilt Thou help me, O Lord, to answer my own prayer as far as in my power, and wilt Thou lay upon me a deep anxiety to, as far as possible, obey Thy command, 'Preach the gospel to every creature?'"

The next petition was for schools and colleges. Her own two sons were home for the holidays from their college. She had never once asked God's blessing on the president and professors in that institution. No wonder there was a luke-warmness and indifference among educators in regard to religious subjects if all parents were as heedless as she had been. She bent forward to her desk and wrote:

"Wilt Thou, O Lord, bless in an especial manner our denominational schools, our universities and colleges throughout our whole land. In all our public schools wilt Thou give wise directors and Christian teachers of high and lofty purpose. Draw to thyself, Thou source of all wisdom, all teachers of the young and so direct them that our young men and women will be kept from error and scepticism."

"There is our Church academy at Crompton as poor as a church mouse. I've often thought I'd give it $25 towards furnishing the dormitories. Why not do it now?" thought my friend after she had thoughtfully penned her prayer for school. "Suppose I postpone refurnishing my parlors next spring and take a hundred dollars of that money and then wait until the rest of the money has made that up in interest. I'll do it: and divide the money between the school and the missionary society. Twenty-five dollars will send a heathen child to school a whole year. Fifty dollars! There go two heathen children off to school on my money," and my friend began to be jubilant over the way her prayers were being answered!

Let's see, what is the next subject? How her heart sank within her as she thought of her neglect of not only her neighbour's children but her own. Her older children had joined the Church, but never in her whole life had she said one private word to them in regard to their soul's salvation. "I do love my children," she mused. "I do, more than anything else, desire them to become earnest Christians, but what have I ever done to teach them the way to Christ? If my Father will forgive me I'll speak to each one this very day. And my neighbour's children, and the children, in our Church and Sabbath school, and the children who are not in any Church or Sabbath school. I've always said I could not teach, but it is not half as much my ignorance and weakness that hinders me as it is my love of self and ease. I'll turn over a new leaf right there and go to work for Christ among the children."

And she penned the following prayer as she bent over her desk with steadfast purpose and earnest will:

"Oh, God, bless my own dear children. Draw them near to Thine own dear Self and help them not to be idlers in Thy service. Lead them in Thine own way; help them ever to glorify thee. Bless all children who shall come under my influence and may I help them up toward Thee. Give me an eager desire to win souls for Christ all the days of my life.

"What shall I ask for my own Church?" She closed her eyes and leaned her head upon her hand. Her prayers were getting to be a very solemn matter with her. After a time she took her pen and deliberately wrote:

"Upon all Thy Church come Thou, Holy Spirit. Upon the Church with which I am connected come in pentecostal blessings. Fill the soul of our pastor with Thine own presence and unite the Church in love and in desire to follow Thee."

"Yes, I see what that involves. Earnest prayer on my part. Conversation in regard to the King's work with other followers of the King. Speaking to those who are not Christians about the sweetness of Christian living and showing by my life that words are not empty of meaning. Always at church and prayer-meeting. Never in thought, word or deed, criticizing my minister so as to harm his influence, but always to uphold his hands and encourage him in the toilsome journey of an apostle's life. Calling on the poor, the sick and the chronic grumblers. Oh dear! oh dear. I never thought these prayers would lead me in this way.

After a time she took her pen and wrote: "For my home and for all homes, I pray Thee, oh Lord, to let Thy kingdom come and Thy will be done in them. Thy kingdom; first in my own heart. Heaven in my heart and my home. Jesus a guest at my table and always at my fireside."

Again she bent over the page and wrote: "In this great work in the cause of temperance, let me, O Lord, never hesitate in throw-

ing my whole influence on the side of right and righteousness."

The prayer was read over and over by my friend and her mind ran in this and that direction where she had been remiss in duty. She thought of her luke-warmness on the subject and trembled at the thought of what it might cost her and sent up a petition for courage to do all that duty demanded.

"For 'ourselves,'" she read, as she came to the seventh topic. "For myself, what do I want, O my heavenly Father," went up the silent thought. "Give me, for my New Year's blessing, the fullness of Thy sanctifying grace," slowly penned my friend. A tear stole down her cheek but the pen wrote on: "Help me quickly to take the steps leading to this experience. Give me a conviction of the need of renunciation of all that is wrong in the sight of a holy God. Help me to consecrate myself to Thee and Thy service, and believe that Thou acceptest me just now."

I cannot tell what those written prayers have done for my friend. They have been offered many times since that December afternoon years ago. I know one thing they have done for me: Taught me to know what I want when I come, in secret prayer, to the throne of grace.—(*Central Christian Advocate.*)

"PREPARE TO MEET GOD."

C. R. KELLERMAN.

If you were going to Europe you would take several weeks to arrange for the trip, and your outfit include every article judged necessary. Should you be summoned to-day by telegram to meet a distant friend on important business you would at once ascertain how much time you had before the next train. For every event of life we make the requisite preparation. Then why not for the all-important event of meeting God? Our present life is made up of preparatory stages. Each step we learn to take fits us for taking the next. Every acquisition of strength, of knowledge, of experience, and of skill, equips us for gaining more. Childhood prepares for youth, youth for manhood, manhood for age, and taken as a whole our earthly life is to be preparatory to the life to come. If we lose sight of this we miss its chief purpose and highest good. All the accessories of life and arrangements of nature indicate that our present state is preparatory to another; a place where the soul's craving for untrammeled existence may be realized, where unfettered by sin or "muddy vesture of decay," it can develop to maturity its noble faculties. Then get ready for the unfolding of your soul's eternal possibilities. Bring your will, your thought, your feelings, and your plans into harmony with this apparent purpose of your life's creation. Your present life affords the only opportunity for this preparation. There is not in the Bible a single explicit word of hope after death. On the contrary, it abounds in assertions that in this life only we have hope. In death each goes to his own place. The rich man (Luke xvi. 19-31) after death opened his eyes to the horrible realities of hell: and, instead of having his torment mitigated by even a drop of water, it was apparently intensified by the sight of paradise and the beggar Lazarus in shining robes. The refusal of his request at the same time quenches all hope that it may ever be otherwise. The fixed gulf remains impassable forever. Character crystallizes into permanence before death.

But suppose, after death, a thousand years were given you to prepare to meet God, would not your opportunities and helpful influences be essentially minified? Is the rich man, "being in torment," in as good a frame of mind to make this preparation as when he lived here surrounded by every indication of God's mercy? Will the pains of hell accomplish what the love of God here fails to do? Will the poniard of remorse, when driven to the quick ten thousand times, turn your eyes to Calvary, when here the efforts of the Holy Spirit, the angels of God, and the saints of earth united failed? Will the darkness of hell be a better guide than the Life which is the light of men? Will the mouldy atmosphere of death and the gloomy shadows of infernal regions outrival the whispering winds, the glorious sun, and the beauty and fragrance of earth? Will the protracted associations of fallen angels and the vilest of earth do more for you than godly parents, a pious wife of husband, a saintly sister, or Christian people? Will the writhings of agony, the cries of despair, the woeful upbraidings, the curses of friends, be a helpful exchange for the prayers of the church and the songs of Zion? Nay, be not deceived, "now is the accepted time; behold, now is the day of salvation."

Prepare, then, to meet God. It will be an event at once the most awful and sublime. Behold yourself led by some shining servant into the presence of the living God; whose love you have spurned, whose Son you rejected, whose salvation you despised. As you approach you become sensible of his great glory; every where are evidences of his truth which here you feigned to disbelieve. Having been ashamed of Jesus you now see him ashamed of you; and everlasting shame and contempt burns like a fire in your bones. Sin, being finished, brings forth death, and self-loathing displaces self-love. Remorse surges pitilessly through your quickened spirit. The look of deeply-pitying love that once would have melted your heart to penitence and tears, now drives you to despair. Dear sinners, go not thus to meet your God. How different the meeting if the required preparation has been made. You shall come before his presence with "songs and everlasting joy upon your heads." The Saviour will confess you before his Father and the holy angels. Listen! Now he speaks: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." And the preparation needed for this meeting is briefly: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

THE TRUE SERMON.

The true sermon has its divine genesis, it begins in God. The Spirit broods over the preacher; the chaos of confused and dim conceptions and perceptions is resolved into order. God says "Let there be light," and there is light. Then comes separation between heavenly and earthly things, and celestial glories clearly appear like stars in a cloudless firmament. Preaching that begins in such a genesis ends in an apocalypse of Jesus Christ, a revelation of the things of God, which fits a man to speak with strange authority and power. Some word of God, some thought of God, has taken root downward and borne fruit upward. It is no mere intellectual growth, branching out into analytical ramifications of exhaustive argument, and blossoming into the flowers of variegated rhetoric. Men instinctively feel that it is a more than human product. They are overawed. The man preaching is the mouth-piece of God; the sermon is a burning bush, radiant and glowing with the strange flame that impels reverent souls to remove the sandals of criticism. In presence of the seraphic Whitefield the cold, calculating Franklin was warmed, and the philosophical, skeptical Hume felt the icy bonds of his unbelief melting, but it was the supernatural element in those sermons that swayed men so mightily.—(*A. T. Pierson, D. D.*)

Miscellany.

—*The Christian Witness:* A minister said to us that it was his great ambition to double his church membership the present year. How much better for the church and the world, to double the piety of his members The membership may be doubled and the church left weaker than he found it. But with the piety doubled, the church would become the salt of the earth, and thus save men with fear pulling them out of the fire. Pastors, evangelists and teachers were set of God, not to double the membership, but "for the perfecting of the saints." This done, and the doubling of the membership is assured This neglected, and however great the numbers they may need to be depleted, in proportion to Gideon's Army, to prepare them for God's service. Better have fewer members and more religion.

—Would that we had more of the kind of preaching that Rev. Mark Guy Pearse gives the people in St. James' Hall, London. Recently, he discoursed as follows:—

"Ninety-nine hundredths of the church would, if they were comfortably buried, be missed only by the baker and tailor. The corn must die before it could really live, and it was the Christian's resurrection life only that could benefit the world. The seed must be buried deep down under the clods, and submit itself to the influences of nature; and so the Christian had to surrender himself to God's will. It was not needful for the seed to understand the physiology of growth, and they had not to understand holiness, but to get it. They were not even to think much about their work and 'wish to be useful,' but to look to Jesus. Willing was the sign of a man, wishing of a fool. Let them leave off their good desires, *then; rest on Jesus; get into the habit of* communion with Him; finally, spell perfection with five letters JESUS."

TELEGRAPHIC NEWS.

Paris, March 29th: General Boulanger's electoral address maintains the necesity for preparing for war, and alludes to the impotence of a Parliament which is actually alienated from the country, and he demands the dissolution of the Chamber of Deputies accompanied by a revision of the Charta.

Rome, 29th: All is quite at Saati. It is rumoured here that Abyssinia has made proposals for peace to Italy. The rumour that Abyssinia had offered peace has been confirmed and Italy has replied that she is prepared to accept the proposals made by the Negus provided they contain nothing incompatible with her interests.

Berlin, 29th: The Emperor Frederick was driven out this afternoon.

Toronto, 29th: The Railway difficulty between the Dominion of Canada and Manitoba has been settled.

London, 30th: The *Standard*, in an apparently inspired article, gives a sharp warning to Russia not to reckon that England will abandon her friendly allies to purchase Russia's goodwill.

Paris, 30th: The Chamber having voted urgency to a motion suddenly brought forward by the Radicals demanding the revision of the Charta, M. Tirard objected to the proceeding and resigned. It is probable that M. Floquet will be summoned to take M. Tirard's place.

Constantinople, 30th: A cordon of Turkish troops having been posted all along the Bulgarian frontier, Bulgaria has called on the Porte for an explanation.

Rome, 30th: It is said that the overtures for peace made by the Negus are prompted by a

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scarcity of provisions and the impregnability of the Italian positions.

Berlin, 30th: The Emperor drove through Berlin this afternoon in an open carriage, greatly to the delight of the people, who were most enthusiastic.

Paris, 31st: The Bonapartists, the Royalists, and the Radicals have coalesced, and have declared themselves in opposition to M. Tirard. The newspapers here regard the existing Ministerial crisis as formidable, and probably, a protracted one for solution. M. Floquet is endeavouring to form a Cabinet.

Rome, 31st: The Italian conditions for peace offered to the Negus are that Italy should have the right of special trade privileges in Abyssinia, the retention of the present positions held by the Italian troops, and the occupation of other points during the hot season.

Berlin, 31st: The Emperor Frederick has amnestied the Prussian political offenders.

London, April 1st: The Chartered Mercantile Bank of India, London, and China has declared a dividend for the past half year at the rate of 5 per cent. per annum, carrying forward £45,000 to the Reserve, and leaving £5,100 to be carried forward.—The National Bank of India has declared a dividend for the past half year at the rate of 5 per cent. per annum, carrying forward £15,000 to the Reserve, and leaving £4,900 to be carried forward.

Paris, 1st; MM. de Freycinet and Goblet will co-operate with M. Floquet in the task of forming a Cabinet.

Rome, 1st: News has been received here that the Negus has declined to accept the conditions of peace submitted by General San Marzano on behalf of Italy. The Negus has, however, withdrawn his troops facing the Italian positions to a better watered locality,

Kurrachee, 2nd: Sir Robert Sandeman, Governor General's Agent, Beluchistan, arrived at Kurrachee on the 30th March on his way to Lus Beyla.—Up to date affairs in that State remain in the same condition as at the time of Jam Mir Khan's death. His eldest son is still in confinement, and it is understood that it is not contemplated to allow him to succeed to the *masnad*.—It is reported that he has asked the Government of India for permission to resign in favour of his eldest son, Kamul Khan, as he feels that after his serious quarrel with his father that it will be best for him to retire into private life.—The other claimant to the throne of Beyla is the younger son of the late Jam by his second wife, named Mir Yakub Khan. His mother is of respectable parentage, but does not belong to Beyla, and her son's succession would bring into Beyla territories an entirely new condition of affairs. When the Government of India make its decision on the succession, consideration will doubtless be given to the fact that in the Jam's will he has asked the Government to do their best for his family, and has left everything in their hands. The State is perfectly quiet. Doubtless all will accept thankfully, and abide by, the decision of Government whenever it is promulgated. It should be remembered of the eldest son, that previous to his quarrel with his father, and when he himself was *de facto* ruler, it was chiefly by his intercession that his father was released from prison. It was only after his father had intrigued to supersede him in the succession that he quarrelled. His plea to resign in favour of his son, rather than his younger brother, is worthy of consideration.—Sir Robert Sandeman leaves Kurrachee on the 3rd instant for Lus Beyla.

Paris, 2nd; M. Floquet has succeeded in forming a Cabinet, composed as follows:—M. Floquet, President of Council and Minister of Interior; M. Goblet, Minister of Foreign Affairs; M. Chas. de Freycinet, Minister of War; M. Peytral, Minister of Finance; M. Legrand, Minister of Commerce.

London, 3rd: The usual Volunteer manœuvres were carried out yesterday with great spirit and under favourable atmospheric conditions at Eastbourne, Dover, Portsmouth, and Aldershot. The reviews passed off brilliantly, and the Volunteers were complimented on the intelligent manner in which they had fulfilled their part in the manœuvres. The dignity of Knighthood has been conferred on the Right Hon. Wm. T. Marriott, the Conservative member for Brighton.

Paris, 3rd: M. Floquet has issued a statement setting forth the policy which will be pursued by the new Ministry.—The Premier appeals to the partriotism of the Republicans of all shades to give their support to the newly-formed Government, and to let it alone choose a proper time for the revision of the present Constitution of France. In conclusion, M. Floquet declares that the French Government is sincerely desirous of maintaining the peace.

Rome, 3rd: A despatch received here from Massowah to-day states that the fresh scouts, who were sent out by the Italians to watch the enemy's movements, now report that the troops belonging to the Negus have not moved from their encamping ground near the Italian positions, and that there are indication that the enemy expect to give battle shortly. Later advices from the Camp of the Italian Commander-in-Chief, in Abyssinia, state that the troops belonging to the Negus were in full retreat towards Asmara.

Constantinople, 3rd: The Island of Crete is much disturbed, owing to increasing bitterness between Mussulmans and Christians. The former have appealed to the Sultan for protection.

Cairo, 3rd: Major-General Dormer, Commanding the British Force in Egypt, accompanied by his Aide-de-Camp, Lieut-Colonel Rhodes, has gone to Suakin in order to inspect the defences of that place.

Assouan, 3rd: The rebels on the Nile, particularly those between Wady Halfa and Assouan, are showing decided signs of increasing activity. Reinforcements have been despatched to Darawi.

London, 4th: Her Majesty the Queen visits the Emperor of Germany at Berlin on her way to Rome.

Rome, 4th: Their Royal Majesties the King and the Queen of Italy will pay a visit to her Majesty the Queen at Florence.

Paris, 4th: The Chamber of Deputies met to-day, and M. Meline, a moderate Republican, was chosen to succeed M. Floquet as President of the Chamber.—M. Clemenceau, the leader of the Advanced Left, was also put forward as a candidate for the chair and obtained an equal number of votes, but M. Meline was elected through the right of seniority.

Massowah, 4th: The Negus with his force has retreated towards Asmara, because the potentate feared to lose his prestige by concluding peace with Italy. At the same time he saw the futility of attacking the Italians in their entrenched positions.

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Per P. and O. Str. *Siam*, April 2nd:

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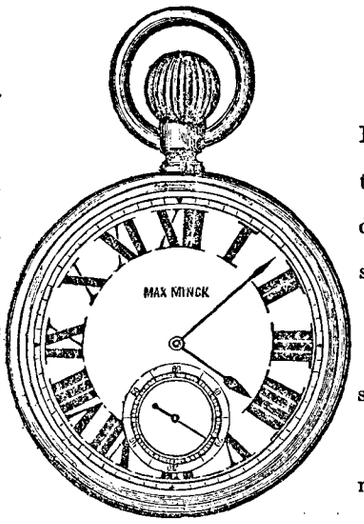

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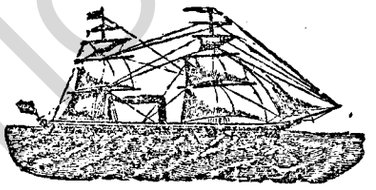

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